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CENTENNIAL BOOK bk.

of the

METHODIST EPISCOPAL CHURCH

Barton, Vermont Vt.

K. B. Burgess

Written and published by the pastor
on the occasion of
THE CENTENNIAL CELEBRATION
September 30 to October 7, 1928

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TABLE OF CONTENTS

Dedication

Acknowledgment

Present Church Officiary

The History of Our Church

A group of pictures

A List of All Pastors of Our Church

Stories of Our Pastors

The Saints of the Church

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D E D I C A T E D

to

the memory of

PRESIDING ELDER JOHN LORD

and
the Rev. Messrs.

HEZEKIAH S. RAMSDELL
and
WILLIAM PECK

pastors of
Irasburgh Circuit,
who in

SEPTEMBER, 1928

organized the present
Methodist Episcopal Church
of
Barton, Vermont

$1.00 Tuttle Feb 9-1978 D 8656

ACKNOWLEDGMENT

From many sources the material for this book has been gathered. Among them, the more important are the following:

Vermont Historical Gazetteer, by Abbie Maria Hemenway, published 1877

The Orleans County Monitor and its predecessor, the Independent-Standard

The Annual Minutes of the Vermont Conference

The General Minutes of the M. E. Church

A Brief History of Our Church written by Rev. A. B. Blake, and published in the Monitor in 1915.

Various Records of Our Church which are still in existence

Too many individuals have contributed personal knowledge to make separate mention possible. We wish, however, to express our especial appreciation to Mr. Wallace Gilpin for the generous permission to use filed copies of the Monitor, and to Mrs. M. H. Brunning, who carefully scanned the Monitor through many years of publication in order to find notes of interest for this history.

It may well be that some who read this book will find errors that should be corrected or interesting items that should have been added. If so, the writer will be happy to receive such notes and record them for the benefit of any future historian of our church.

PRESENT CHURCH OFFICIARY

TRUSTEES

O. A. White
L. R. Lewis
A. G. Owen
J. G. Martin
C. L. Hutchins
C. S. Webster
F. W. Cutting

STEWARDS

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B. J. Jenness
L. M. Kinsley
M. D. Smith
A. M. Annis
A. G. Owen
J. G. Martin
C. R. Prescott
M. H. Brunning
Mrs. Martha Page
Mrs. B. J. Jenness
F. W. Cutting
W. R. Moulton
A. R. Wakeman
F. R. Adams
Fred Allen

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Communion Steward	Mrs. W. W. Hartwell
District Steward	F. R. Adams
Reserve District Steward	W. R. Moulton
Local Church Treasurer	A. G. Owen
Treasurer of Benevolences	M. D. Smith
Local Preachers	A. G. Owen, Mary A. Burgess
Trier of Appeals	B. J. Jenness
Custodian of Deeds and Legal Papers	F. W. Cutting
Auditor	C. S. Webster

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Sunday School Superintendent	A. G. Owen
Epworth League President	Marcella Burdette
Junior League Superintendent	Carrie Smith
Woman's Alliance President	Mrs. F. R. Adams
W. F. M. S. President	Leona Comstock
Vermont Missy Society Pres.	Mrs. B. J. Jenness

COMMITTEES

Finance

F. R. Adams
M. H. Brunning
M. E. Willis
L. M. Kinsley
B. J. Jenness
M. D. Smith
W. W. Hartwell
L. R. Lewis

Benevolences

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A. M. Annis Mrs. Lucretia Alexander M. D. Smith

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Church Records

J. G. Martin

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Mrs. G. A. Burnham

Parsonage and Furniture

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C. H. Prescott

Church Music

F. R. Adams
Mrs. M. H. Brunning Mrs. Leona Comstock

Pulpit Supply

A. G. Owen F. R. Adams

Cooperation

A. G. Owen F. R. Adams G. A. Burnham

Incidentals

B. J. Jenness

HISTORY

MILESTONES

FIRST RELIGIOUS SERVICES IN BARTON	1803
FIRST M. E. CHURCH ORGANIZED	1807
PRESENT M. E. CHURCH ORGANIZED	1828
FIRST CHURCH EDIFICE DEDICATED	1833
FIRST PARSONAGE BUILT	1839
SECOND PARSONAGE PURCHASED	1855
ANNUAL CONFERENCE IN BARTON	1859
PRESENT PARSONAGE BUILT	1874
PRESENT CHURCH EDIFICE DEDICATED	1887
ANNUAL CONFERENCE IN BARTON	1893
ANNUAL CONFERENCE IN BARTON	1923

I

RELIGIOUS BEGINNINGS IN BARTON

The first religious meeting in Barton was held in 1803 or 1804, appointed by Phineas Peck, a Methodist preacher, and held at the house of Asa Kimball. For several years after that, the Rev. Messrs. Peck and Rutter "labored in the ministry in this town, and a small class or church was formed." The organization of this early Methodist Episcopal Church was probably in 1806 or 1807, in the western part of the town, and included a number of members from Glover. Among the first members were William Gould, John Gould, Nathan Gould, William Gould, Jr., Abraham Whitaker, Ebenezer Cross, Royal Cross, David Hamlet, David Abbott, Alice Wadham, James Gould and Caroline Chapman. John Gould was the first class leader, later superseded by Abraham Whitaker, a captain of the Revolutionary war. There were no meeting houses in the county at that time, and the gatherings were held in dwelling houses, barns, and different log school houses. Some authorities mention meetings at a little log school house on the road west of our present Fair Grounds, in the barn of William Gould, and in the barn of Joseph Gould. Among the ministers of this early church, in addition to Peck and Rutter named above, were Wells, Sampson and some others. It is supposed that the war of 1812 must have unsettled matters enough to cause the suspension of religious services, for after the first few years there is neither record nor tradition of meetings being held.

FIRST MEETING

ORGANIZED

DISCONTINUED

The Congregationalists were not far behind the

Methodists in their pioneer work, for on August 27, 1807, the first Congregational Church was organized by the Rev. Elijah Lyman of Brookfield and the Rev. Walter Chapin of Woodstock. There were about a dozen members at this time, and since "no attempt to sustain religious institutions was made," this church became extinct soon afterward.

FIRST CONGREGATIONAL CHURCH

The next step in the religious history of Barton was the organization of the present Congregational Church on Sept. 24, 1817, by the Rev. Samuel Goddard of Concord and the Rev. Luther Leland of Derby, the latter continuing as minister and carrying on very successful work. "Through the agency, and mainly by the liberality of Ellis Cobb, a house of worship was dedicated September 6, 1820." This first house of worship in the vicinity of Barton village was built a mile north of the village, at the cross roads near which Will White now lives. An interesting note, reflecting perhaps the early attitude of the denominations toward one another is the following item; "The Rev. Otis F. Curtis supplied the pulpit half the time for a few months in 1831, and a powerful revival took place; but, before the close of his engagement, he became a Methodist, which had a disastrous effect upon the church. Some fell into despondency, some into indifference, and some into open sin." Apparently the church soon recovered from this despondency, indifference and open sin; for in 1842, they built a new meeting house, this time in the village.

PRESENT Congregational CHURCH

Perhaps it was at the dedication of this church that, according to a story handed down, a man from the hills entered, thinking a dedication to be in honor of some dead person, asked the man sitting next to him, "Where is the corpse?"

II

CIRCUIT DAYS

1828 -- 1838

Following the suspension of services after the war of 1812, our next record of Methodist activity bears the date of 1828. In that year "the Methodists appear to have been flourishing and it would appear that for years services of some religious character had been in progress." At any rate, in September about forty Methodists gathered under the leadership of Presiding Elder John Lord and the Rev. Messrs. Hezekiah S. Ramsdell and William Peck of the Irasburgh Circuit and organized the present Methodist Episcopal Society of Barton. Of these forty charter members, we are certain of only four names: Mr. and Mrs. Samuel Chamberlin and Mr. and Mrs. Gilbert Ellis. Mrs. Chamberlin died in 1835, with Moses Cass preaching her funeral sermon; the other three remained to be "pillars" of the church for a half century. Rebecca Ellis passed to her eternal reward in 1872, while Samuel Chamberlin and Gilbert Ellis continued to inspire the church until the year 1878. However, eight other names were given by Joseph Owen, Jr., as having been prominent members when the first brick church was built in 1834; and it seems reasonable to believe that most of them were also charter members. They were Nathan Gould, Royal Benton, Richard M. Haynes, Asa Kimball, A. Hustis, Fred M. Kimball, Willard Minot, and Joseph Owen, Sr. You will note among these the names of Asa Kimball and Nathan Gould, both associated with the early church.

PRESENT METHODIST CHURCH FORMED

Samuel Chamberlin was appointed the first class leader, a position which he retained most of his

long life, as well as holding other prominent positions in the church officiary. Royal Gage is reported as the first minister, serving until the meeting of the Annual Conference in the Spring, when the Rev. Messrs. Stephen H. Cutler and James Campbell were appointed.

THE CIRCUIT

The same session which made these appointments also substituted Barton for Irasburgh as the head of the Circuit, which then included also the villages of Barton Landing, Brownington, Glover and West Glover. The early preachers of this Circuit evidently believed in cultivating their field extensively as well as intensively. The progress of Methodism in this section indicates that they must have preached aggressively in other communities, travelling as far north as Derby, at least. We find the membership of the Circuit increasing very rapidly from the 320 reported in 1830 to 396, 527 and 550 in the three succeeding years. This territorial and numerical expansion was accompanied by a breaking up of the Circuit. Derby Circuit was formed in 1833, Irasburgh Circuit in 1838. In this year, Barton became a "station," with a settled pastor of its own, though for many years the Barton pastor continued to be responsible for at least one other village.

EXPANSION

OTHER CIRCUITS FORMED

The Methodists were the first to erect a house of worship in Barton village. Soon after organization, they began to think of a sanctuary. Asa Kimball, George Kimball and Joseph Owen, Sr., were appointed as the building committee. Cyrus Eaton framed the church, while Pierce Tabor and Willard Minot finished it by job. The brick were made by Philander Owen and James Leavitt, the kiln being located where B. H. Fairbanks now lives. The lot was given

FIRST EDIFICE

by Joseph Owen. This new brick edifice, on the same site as the present building, was dedicated in December, 1833, probably free from debt.

No little interest attaches itself to the first bell, "the first ever rung in this town," which was given to the church by Mrs. Harry Baxter, having been purchased at the "Revere" works in Boston (founded by Paul Revere), and freighted from there by David S. Abbott, the first male child born in Barton. The bell bore on its surface the name, "Revere." For forty-two of its forty-eight years of service, it was rung by John L. Woodman at noon and at nine o'clock in the evening. It is said of Woodman that he "rarely missed a single ringing, and never cheated five minutes on his time." In October, 1882, the bell was sent back to Boston to be recast with more metal added; and in this new form, the first bell ever rung in Barton continues to herald the glad tidings of the Gospel.

THE BELL

III

THE TWO-POINT STATION PERIOD

1838 -- 1863

With Barton the head of a two-point station, during the following quarter-century the church seems to have kept about the same in membership, although its financial ability steadily increased. The first pastor of this period, Israel D. Rust, immediately set about the very necessary task of building a parsonage, the house in which John Urie now lives, "he overseeing the work and aiding with his own hands." In 1842, "there was a good deal of trouble - jealousy being the cause;" but in time the church recovered from this condition; and during the pastorate of J. S. Spinney (1851-1853) there was a great revival, at which Presiding Elder Currier and the Rev. A. S. Cooper of Barton Landing assisted. This revival is especially remembered as the time when Mr. and Mrs. Isaac K. Drew joined the church, to become prominent and active members until their removal to Maine in 1878. With the coming of the next pastor, Isaac McAnn, in 1854, the first parsonage was sold, and the house on Water Street now occupied by Wesley Chappell was purchased. During the ministry of Enos D. Hopkins, 1856-1858, the church building was thoroughly renovated, the pulpit being changed to the other end of the church, the seats re-arranged, and the choir seats changed from the back to the front.

FIRST PARSONAGE

SPINNEY'S REVIVAL

SECOND PARSONAGE

RENOVATION

The Vermont Annual Conference first honored Barton by its presence while Deming S. Dexter was en-

joying his second pastorate, meeting on the 4th day of May, 1859. The outstanding impression upon the Barton people was the remembrance of the great sermon by Bishop Matthew S. Simpson. That all might hear, extra seats were provided and the windows removed from the church. The next issue of the Independent-Standard reported: "For nearly two hours he discoursed, 'bringing forth things new and old, and giving to every one a portion;' and we venture the assertion that there was not one in the large audience but would have cheerfully remained longer." Long afterward, A. B. Blake wrote, "for years that sermon was referred to as a masterly effort, the opportunity of a lifetime." Bishop Simpson, it is interesting to recall, was a very close friend of President Lincoln in the Civil War days soon to follow, and "when the bullet of a Wilkes Booth laid low that stalwart frame," Bishop Simpson was selected to deliver the chief burial oration.

FIRST ANNUAL CONFERENCE

An insight into religious interests of seventy years ago is given in an account of a meeting of the Danville District preachers at Barton on Tuesday, June 19, 1859. Essays were presented on the following themes: "The Intermediate State of the Dead," J. Gill; "The Certainty of the time, nature, and duration of the punishment of the wicked," H. Worthen (later at Barton); "The best mode of preparing for the pulpit," H. T. Jones; "The nature and extent of the future destruction of the heavens and earth," I. LeBaron; "Did Christ suffer the penalty of the law?" E. Jordan; "The regeneration of infants," M. Bullard; "Are we authorised to expect a direct answer to our prayers?", A. McMullen; "The origin of evil," P. Merrill; "Exegesis on Rom. 8:28-30," E. D. Hopkins (formerly pastor at Barton).

A TYPICAL PREACHERS' MEETING

Among the frequent occurrences of former days were the donations, and the public announcement was made in 1860 that "the friends of Rev. D. S. Dexter of Barton are to assemble at his house in the afternoon, and at the Town Hall in the evening, Feb. 10th, for the purpose of giving him the wherewith to cheer him on his future labors with them. In other words they are to give him a rousing donation." We presume the finance committee came around shortly afterward to appraise the value of the contributions and apply the amount on the salary, as was the custom. The old donation was a time of very friendly manifestations toward the pastor, even though it had its drawbacks when perhaps twenty packages of soda (the cheapest package obtainable) might be found in the lot.

DONATIONS

During this twenty-five year period, Barton was combined with various other communities. Possibly in 1839, Ismael D. Rust served Barton alone; but the next year, with one assistant, he cared for Brownington in addition. During the succeeding pastorate, in 1841, Glover was added to the responsibility of the Barton pastors. When the Vermont Conference was separated from the New Hampshire Conference in 1844, Barton and Glover were put together and continued so until 1855. Then for two years Hopkins preached at Barton and Barton Landing. For five years thereafter, Barton and Glover are again together, this bringing the date to 1863, when under Haynes P. Cushing Barton first became a one-point station.

"HOOK-UPS"

IV

A ONE-POINT STATION

THE PERIOD OF SHORT PASTORATES

1863 -- 1890

With a sharp cleavage, the history of Barton Methodism since the Civil War divides into two periods. In the first period no pastorate exceeds three years and there are several one-year terms. During the second period, except for the break caused by the death of the Rev. W. E. Allen in 1912, only one pastorate has been as short as four years, while the longest continued for eight years.

CIVIL WAR DAYS

This first period begins in the midst of Civil War days with the coming of Haynes P. Cushing as pastor. Cushing was a patriotic man and likewise a popular lecturer. His numerous war activities, together with the pressure of the times, probably accounts for the decrease of our church membership to forty-five, the lowest it had been for many years, and lower than it has ever been since.

Compensating in a measure for this loss, we find (as in the days during and immediately after the World War) a very large increase in benevolent giving. Many of our gifts at that time were for purposes growing distinctly out of the war; but the missionary enthusiasm of the pastor and a favorable attitude by the people caused the regular missionary gifts to increase from less than $20 per year to $70 per year. It is sad to confess that within a few years there was a slump to as low as $11.

The next pastorate was that of Church Tabor,

during which there was a "large revival on the mountain, the fruit of which was most helpful to the church," the membership increasing to 85 in two years; and though many seem to have "backslid," a number of influential members were added to the church. In June, 1867, the parsonage was remodeled and the grounds improved at an expenditure of several hundred dollars. A year later, the church was thoroughly renovated, so that the Presiding Elder reported the next Spring, "It is now a beautiful church."

POST-WAR REVIVAL

IMPROVEMENTS

The first of Barton's pastors to die "in the harness" was George H. Bickford, who came here in 1868. Before completing his first year of work, he was taken ill, lingered for a time, and then passed away on July 10, 1869. His triumphant facing of death during those last few months must have been most inspiring memory for many years.

BICKFORD

Frequently during these early days, we find the Methodists and the Congregationalists uniting for prayer meetings, special evangelistic services, and occasionally for short periods in their Sabbath devotions. Even earlier than Civil War days we find such cooperation, and through the decades that have followed there have been many indications that the present "era of good feeling" between the two churches has had many predecessors.

UNION SERVICES

We are fortunate in being able to receive the personal testimony of Alfred H. Webb, who was pastor from 1873 to 1876. He found the church somewhat depressed spiritually, though still loyal to the old tradition which called for a preaching service followed by Sunday School and that in turn followed by another preaching service, the series finally concluding about two o'clock. After serv-

ing faithfully for two years, the revival spirit again descended and many were received into membership. "I remember," he tells us, "one Sunday taking into the church as promising a class of prominent men and women as I have ever seen taken into the church at one time . . . From that time on Methodism began to grow in Barton." Among these new members were Mr. and Mrs. Albert Blake, Mr. and Mrs. George Blake, John Twombly, Mrs. Andrew Twombly, Mrs. Erastus Colliston, Arthur Burgwell, Charles Matthewson, Ella Trip, Ida Twombly, Laura Kenny and Clara Drew. During this pastorate, forty-three were received on probation and twenty-nine into full membership, the membership increasing from something over fifty to seventy-nine. In its after effect upon the church, this is probably entitled to be called our greatest revival.

WEBB'S REVIVAL

For a short time after coming to Barton, Webb and his bride lived in a hired house, the parsonage having been sold. George Blake donated the present parsonage lot on the corner of Park and Elm Streets; and he and Isaac Drew superintended the erection of the house in which the pastors have lived since that time, the year 1875, at a total cost of $3300.

PRESENT PARSONAGE BUILT

In January of the same year, "the ladies interested in the benevolent enterprises of the Methodist Episcopal Church formed a Benevolent Society," which continued active for a good many years, but seems to have become inactive before 1884, when the Barton Auxiliary of the Woman's Foreign Missionary Society was organized in the month of June. The first officers were: President, Mrs. J. H. Wallace; Vice-president, Mrs. S. S. Brigham; Recording Secretary,

LADIES' BENEVOLENT SOCIETY

W. F. M. S.

Miss Sophia Drew; Corresponding Secretary, Mrs. P. L. Webster; Treasurer Mrs. William Colliston; Managers, Mrs. George H. Blake, Mrs. J. C. Gray. From that time until the present, meetings have been held nearly every month, and contributions to the world-wide work of the church have aggregated no small sum, while the value of the society in keeping alive an interest in the missionary cause cannot be estimated.

REFORM CLUB

For a short time, at least during the year 1877, the Reform Club is mentioned. This, as the name implies, was a group which met to study the political situation and problems from the standpoint of Christian citizenship.

ODD GIRLS

A society with an unique name, the "Odd Girls," was born in December, 1883, and held its first "sociable" at Robinson's Hall on January 2, 1884. This group came into existence to fill two distinct needs: first, the need to raise some extra money to pay off a small church debt; and second, the need for an organization in which the younger ladies could feel their responsibility. The Ladies' Aid Society had for many years been active, but was maintained and controlled by the older ladies of the church. In the course of time, however, the young ladies grew up without graduating and the two societies became rivals and some jealousies developed. To relieve this situation, pastor Dukeshire suggested in 1912 that both organizations be dropped and that a new society, the "Women's Alliance" be substituted. This was done on January 5, 1912. The officers at first consisted of four directoresses, a secretary and a treasurer; but in 1915 the constitution was changed to the present form in which there are the usual officers: president, vice-president, secretary and treasurer.

WOMEN'S ALLIANCE

It was in the year 1882 that there was installed in the month of October the new bell, to which reference has already been made, at a cost of $175 in addition to the old bell.

NEW BELL

However, when Selden B. Currier came to be pastor in 1885, he saw need not only for a new bell but for a new church. Due largely to his agitation, the project was got under way. He himself tells the whole story in a nutshell:

PRESENT CHURCH EDIFICE

"December 26, A. D., 1885, a subscription was started for the purpose of building a new Methodist Episcopal Church edifice, the old building having been adjudged by a committee unsuitable for the needs of the society. . . The building committee consisted of the following, namely: Joseph Owen, Chairman; George H. Blake, Secretary; S. B. Currier, Solicitor and Collector; Joseph N. Webster, Treasurer; Alexander Tripp, J. P. Baldwin, J. W. Howard. George H. Guernsey of Montpelier, Architect, submitted a plan and details, which was adopted and the contract was made with Mr. Guernsey to build the same complete above grade line for the sum of six thousand dollars. The cost of removing the old edifice, excavating and laying foundation, with the furnishings, was in round numbers two thousand dollars, making a sum total of eight thousand dollars. The whole building is beautiful in architecture, brick and slated, thoroughly and tastily finished inside, and was completed and dedicated free of debt March 10th, A. D., 1887." The cut stone came from Barre and Canada, both lime and granite being used. Among the contributors, Joseph Owen gave a thousand dollars. Erastus Colliston tells us that when the project was started, nobody dreamed that Currier could raise so much money, that being a large sum for those days; but he did it with comparative ease. Colliston, by the way, was one of the first Barton men hired to help build the church. At the 1887 session of the Annual Conference, the Presiding Elder reported, "Our society at Barton is

most exceedingly happy in their successful enterprise of church building, having erected . . . one of the most beautiful and commodious church edifices to be found in New England, setting a most commendable example in that they dedicated it free from debt. With this handsome and valuable church property, Barton steps to the front rank of appointments. Great credit is due S. B. Currier."

The activities of church building, however, did not prevent an equal interest in the work of evangelism. Simultaneously, there sprang up a splendid revival, with Rev. Wells McGann as the evangelist. A large number joined the church in full membership so that Currier was able to report an increase during his pastorate from 73 to 85; and in addition he left 32 on probation to be received in full membership by his successor, with the result that in 1889, under the leadership of H. W. Worthen, a new high record of 102 members was reached. Worthen was himself a strong man who contributed greatly to the strengthening of the church during his pastorate.

REVIVAL OF 1886

Thus closed the period of short pastorates in 1890. There were ups and downs during these twenty-seven years, but on the whole steady and substantial progress. Membership remained about the same, beginning with 92 and closing with 95. The pastor's salary in 1863 was $475, and this had risen to $900, the third largest in the district and twelfth in the Conference. Benevolences mounted from $18 per year to $140. Church property values increased from $2800 to the sum of $12000. The Sunday School had gone up from a membership of 64 to 140, most of the increase being in the early years of the period. Thus the way was prepared for the steadily increasing prosperity of the church during the last period of the century.

SUMMARY

V

A ONE-POINT STATION

THE PERIOD OF LONG PASTORATES

1890 - 1928

As has already been noted, the year 1890 marks the beginning of longer pastorates, due partly to enabling legislation by the General Conference, but still more to the growing stability of the church which made longer pastorates possible. During the first ten years, Barton Circuit had eight different pastors and eleven different assistants. During the next quarter-century, there were sixteen pastors with six assistants. The next twenty-seven years called for fourteen pastors. Since 1890, a period of thirty-eight years, there have been only nine pastors. Frank W. Lewis was the first to remain five successive years; then William E. Douglass five years; William C. Johnson set a new record of seven years; Willard B. Dukeshire five years; William E. Allen but a little more than a year, being cut short by death; A. W. Barnlund for the remainder of Allen's second year; Irving A. Ramney four years; Milo A. Turner the longest pastorate of eight years; and the present pastor has now served two years and a half.

SOUTH BARTON SUNDAY SCHOOL

Two years before Lewis came to Barton, a Sunday school had been started at South Barton (now called Kimball), with so good success that it was continued until the end of that pastorate in 1895. During this period the Sunday school in Barton village kept steadily growing until there were approximately 175 enrolled.

This pastorate also saw the organization of the Mignonette Chapter of the Epworth League in our church on June 3, 1890. The idea met with much shaking of heads. It was "a pity to have something like that started and only run a little while, as was sure to be the case," said some. And others declared, "We have no young people." Lewis responded that the way to continue not having the young people was to continue without a young people's society. With the help of a young lady from another town who was interested in League work, he got the names of a few, and when organized the chapter had seventeen members, mostly young people. "The first meeting was conducted in parliamentary manner," and the following officers elected and installed for six months: President, Frank W. Lewis; first vice-president, Mrs. George C. Tower; second vice-president, George Humphrey; third vice-president, Gertrude Wood; fourth vice-president, Harry Cowles; secretary and treasurer, O. E. Lane. For several months the devotional meetings (held for a long time on Tuesday evening) were not largely attended, due to the feeling that it was short-lived anyway. However, the faithfulness of a few influenced others, and the League steadily gained. Brother Lewis expected "that the social and literary departments would be the principal activities for a time and that we might not be able to do much with the devotional for a while; but to the contrary, the latter department was most active from the first." Brother Lewis remained to see an average attendance of over fifty for a period of six months by actual count. The League soon became not only one of the most active organizations in the church, aiding "religiously, socially and financially;" but also one of the outstanding chapters on the District. During the pastorate of W. E. Douglass, it "reached highwater mark" with a membership of at least 88 and an average attendance of 68 for a year's devotional services.

EPWORTH LEAGUE

In December, 1891, the District Missionary Convention was held at Barton, and Dr. A. B. Leonard (now Bishop) delivered a "masterly address on the history of missions in the Methodist Church."

MISSIONARY CONVENTION

Another great event during the pastorate of Brother Lewis was the second gathering of the Annual Conference at Barton on April 19, 1893, with Bishop I. W. Joyce as the presiding officer. Among the memorable events of this occasion was the Chaplain McCabe's much-heralded lecture, "The Bright Side of Libby Prison," which was delivered in the Opera House with a capacity crowd. George Blake wrote, "It is as impossible to describe this lecture as to picture the sunlight to the blind. It fell from the lips of a man whose soul is very goodness, whose life has been a blessing, and whose words fill the eyes with tears and the heart with pleasure. To the soldiers who heard that wonderful talk of an hour it will be a blessing to the day of death." It is an interesting coincidence that Bishop Joyce was received into the ministry of the church by Bishop Simpson, who presided when the Conference met at Barton in 1859.

ANNUAL CONFERENCE 1893

"I do not recall any great out-standing work that was done during the five years of my pastorate in Barton," writes the Rev. William E. Douglass. "We made steady growth, harmony prevailed, the church and parsonage property was in good repair; the congregations were large and appreciative. We had a fine up-to-date Sunday school, with a progressive Superintendent, Eber F. Humphrey, now of Newport, Vt. We had one of the best and most progressive Epworth Leagues on the St. Johnsbury District, a Junior League well organized and doing good work among the children. The families that were out-standing in church work were

PASTORATE OF DOUGLASS

the Blakes, the Websters, the Cuttings', the Freemans, the Masons, the Brunnings, the Whites, the Wymans, the Murklands, and many others whose names I do not recall, but I am sure their names are written in 'the Book of Life.' The church and people of Barton have since our acquaintance with them, occupied a place in our hearts which is beyond our power to express. We regard our pastorate there as having been among the most delightful of all our pastorates in the Conference."

Two interesting events during this period were the Epworth League Convention on June 30 and July 1, 1896, and the celebration of the Tenth Anniversary of the dedication of the new church building. At the first of these events, the Rev. W. S. Smithers lectured on "Sight-seeing on Lookout Mountain." It was at this gathering that the Rev. I. P. Chase, for five years the aggressive District Epworth League President who was responsible in large measure for the rapid growth of the League in this section, felt it necessary to retire from the office. On March 10 of the next year, the second of these events took place, a gathering in which a history of the church was read, together with letters from former pastors McAnn, Webb and Currier. Mr. and Mrs. F. W. Lewis and daughter Louise were here for that occasion.

EPWORTH LEAGUE CONVENTION

TENTH ANNIVERSARY

Brother Douglass is remembered in Barton as a great visitor among the people. On one New Year's Day, he made a hundred brief calls to express his good wishes for them; and his continuous visiting increased church attendance, and caused the membership to rise from 92 to 110 during his sojourn. The Sunday school membership also rose to the high figure of 229.

William Curtis Johnson served as pastor from

1900 to 1907. A supposed legacy led the church to think a pipe-organ possible, and Mrs. Johnson was appointed a committee to solicit funds. When the legacy did not materialize, part of the Kimball fund was voted to make up the necessary balance. Henry Pillsbury and Francis Cutting were the purchasing committee, and many were the commendations when the instrument was thoroughly tested by Prof. Wood, organist of Glenns Falls, N. Y., in 1903.

PIPE ORGAN

About the same time, the Ladies' Aid and the Odd Girls assisted greatly in raising funds for repairing the church and putting a bathroom in the parsonage (the latter not completed until 1909 or 1910). Brother Johnson writes, "These societies accomplished much by enlarging church interests socially and giving the church a goodly standing by many charitable dealings that had a drawing power that kept the preaching services largely attended for the seven years of my ministry." A total of $2275 was spent at this time.

RENOVATIONS AND IMPROVEMENTS

In 1901, the Rev. A. B. Blake, who had left Barton some years before to enter the ministry, returned on account of Mrs. Blake's health; and for many years they were great helpers, assisting especially in the midweek services by their "inspiring testimonies and impressive singing."

ALBERT BLAKE

At least twice during Brother Johnson's pastorate, revivals were held with good results. In 1908 or 1909, our church united with Newport, Orleans, Barre and Waits River in the Chapman simultaneous evangelistic campaign (this during Dukeshire's pastorate) and about thirty members were added at that time.

REVIVALS

In 1909 there died in Barton a man by the name of Enoch Cass who, though not a member of our church, was a liberal contributor. According to the terms of his will there was left "to the Vermont Missionary Society connected with the Barton Village Methodist Church, to be used for home missions, said society being the one to which said Barton Church gives its support," a fund amounting to two thousand dollars. Since there was in existence no such organization as the will mentioned, but the intention of Mr. Cass being clearly established, the pastor called together the members of our church on August 24, 1909 and organized "The Vermont Home Missionary Society of the Barton Village Methodist Episcopal Church of Barton, Vt.," and to this society the funds were delivered. The Constitution declared that "the object of this society shall be to promote Home Missionary Work within the bounds of Vermont," and all members of the church were made members of the society. The first officers were: President, W. W. Hartwell; vice-president, Mrs. Joseph N. Webster; secretary, George L. Merriam; and treasurer, Pliny L. Webster. Since that time, approximately $2300 has been distributed to the Sustentation Fund, Montpelier Seminary, Kern Hatten Home, Barre Mission, and Vermont Conference Benevolences.

CASS FUND

The Rev. W. E. Allen was in Barton just long enough to get acquainted, when, after but a little more than a year of service, illness seized him, and he passed away at Brightlook Hospital, St. Johnsbury, where he had hoped to gain relief from an operation. A. W. Barnlund supplied the pulpit for the remainder of the Conference Year.

W. E. ALLEN

Due to the unfortunate circumstances of the past two years, the Rev. Irving A. Ranney found the condition of the church not the best when he arrived in 1914; but before he had served very long, things

began to improve, and the four years of his pastorate showed steady progress. We have no record of items of special interest during this period, except that the church was struck by lightning in 1917, the damage being repaired fortunately for $350, and that the cement walk was built at the parsonage during the same year. But occasional hints show that the church was facing and solving some of its problems successfully during this time. When Brother Ranney left in 1918, the membership had increased from 104 to 124, and it was voted to raise the salary another hundred dollars if he returned for another year.

PASTORATE OF RANNEY

The pastorate of Milo A. Turner, 1918 to 1926, continued the progress under the previous pastor, bringing the church to a very high capacity for good work. Brother Turner very modestly characterizes the period as "chiefly noted for the steady drawing together and building up of the forces of this really strong church." The Church School grew from an enrollment of 152 to 236; the church membership gained from 124 to 168; the salary was raised from $900 to $1500. The church property was improved, and $1100 was spent in improving the parsonage, the large and pleasant rear veranda being added in 1922.

PASTORATE OF TURNER

The largest legacy ever received by the church was that of Joseph N. Webster, who had faithfully served the church in official capacity for many years. A large residue of his estate was divided equally between the church and the Women's Literary Club for the building of a library; and when the estate was settled in 1921, each of these organizations received nearly $8000. Since that time, through wise investments, the fund has slightly increased.

WEBSTER FUND

"We know that this is a great moment in the history of Barton Methodism," declared Alden G. Owen in his address of welcome when the Annual Conference convened in Barton for the third time, April 25, 1923. This was not the whole of the address, as the Monitor report shows, and as evidenced by the remark of the presiding Bishop, Edwin H. Hughes, in his response, saying, "I have never listened to a finer address of welcome from anyone, anywhere." Among other speakers of note was Dr. C. E. Guthrie, General Secretary of the Epworth League at that time. And Bishop Hughes completely won the hearts of Barton people by his lecture entitled, "Three New England Preachers from the Same Town," and his Sunday morning sermon on the text, "I, even I, am he that blotteth out thy transgressions for mine own sake." The Monitor was stirred to unusual brilliance as it said of Bishop Hughes: "He is a genial gentleman, a masterly presiding officer, a genius at untangling hard knots, hesitating not to cut red tape when necessary, permitting debate without attempting to exercise his authority, not obtruding his own ideas against the judgment of his associates, a born orator, a great preacher, a wit of the finest character, quick to see the humorous side of a situation, not above laughing aloud like a boy whenever hit with a joke, able to smite with lightning stroke all forms of iniquity, tender as a woman in some phases of his appeal, and thunderous as Mt. Sinai in denunciation when necessary.

ANNUAL CONFERENCE 1923

Sometimes one's dreams are as significant as one's acts, and we should not pass over Brother Turner's long pastorate without mentioning the hope in his heart that our church might be enlarged to take care of our growing needs. Two projects were carefully studied: the possibility of building an addition back of the church and the possibility of making over the basement into a splendid room for

TURNER'S DREAM

suppers, socials, and other church activities. The last idea, all things considered, has seemed the best. And some day, we trust it will be while Brother Turner will have a chance to share in its dedication, some such project will be carried out. For until that time comes, the social life of the church is strictly limited to a dining room which seats but sixty people.

PASTORATE OF BURGESS

In 1926, Kendall Bancroft Burgess came to Barton. During the two years and a half since then, the membership has continued to increase until it is now 178. The salary was raised to $1600 in 1927. The Women's Alliance laid new linoleum in the auditorium in 1926. Under the leadership of Frank R. Adams, the financial condition of the church has greatly improved. Two innovations have been introduced, a church paper entitled, "Church and Home," which nearly every month travels among nearly three hundred families who represent our growing constituency; and a Vacation Church School. The latter was begun in the summer of 1926 by our church, continued for two weeks and had 61 pupils for five days or more, while 41 were awarded certificates for having attended at least nine out of ten days. So successful was this venture that in 1927, a joint school was held with the Congregational Church; and in 1928, the Glover Community Church joined us in the summer training of our children.

SUMMARY

Thus closes this last period of our century of life as a church, a period of almost constant growth. The membership has increased from 95 to 178, nearly double. The salary of the pastor has risen from $700 to $1600 since 1890. At one time, in 1903, there were only two churches in the Conference paying larger salaries, but other churches have advanced more rapidly than we since then, so that we are in thirteenth

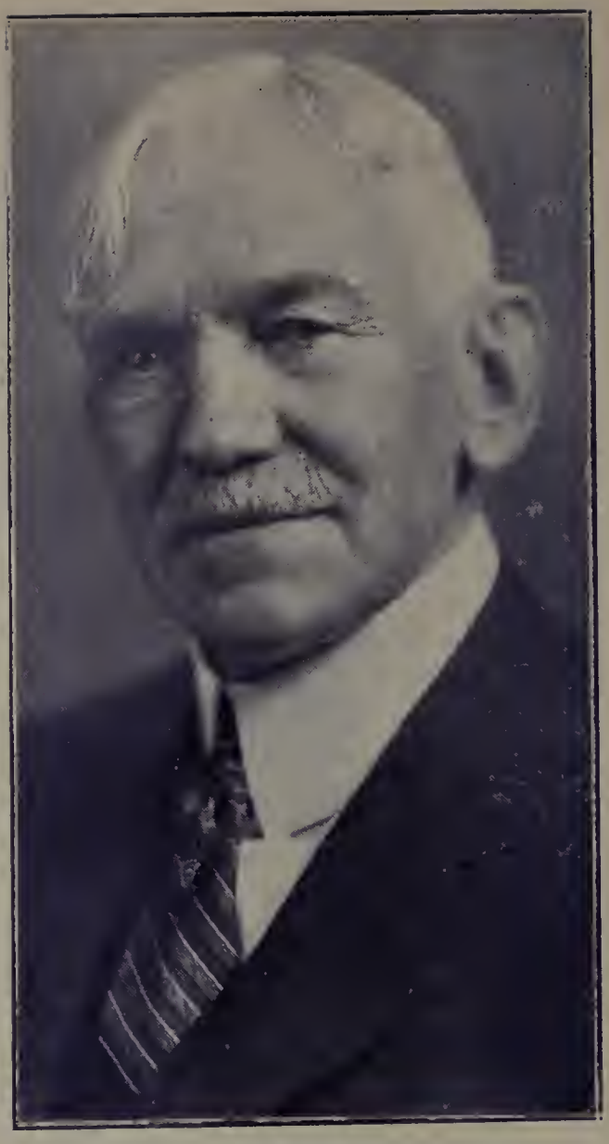
place. In 1890 our gifts for benevolences totalled $140, and this increased with some variations until it reached $678 in 1920, the first year of the Centenary program. From then until 1925 there was a steady decrease until the total was only $316. In 1927 there was an increase to $430, and in 1928 to $445, so that our church seems on its way back to the heights of 1920. Not a little of this increase during the past two years is due to the patient, persistent work of our auxiliary of the Woman's Home Missionary Society. Property values have increased from $12000 to at least $14500 on paper - actually our church would cost at least twice that to rebuild - and our endowments from little or nothing to $13,769.

Thus we are ready for another century of growth, not starting this time from the beginning, but with moderately good equipment and with endowments that ought to make it possible for us to go forward with still greater rapidity in accomplishing the work of the Kingdom of God in Barton.

Methodist Episcopal Church

Built In 1887

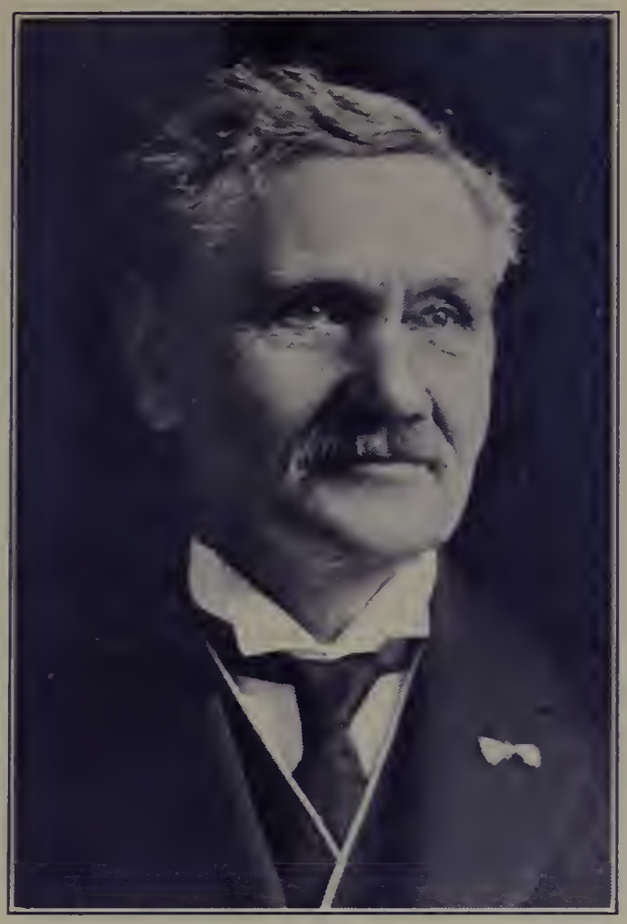
Barton, Vermont



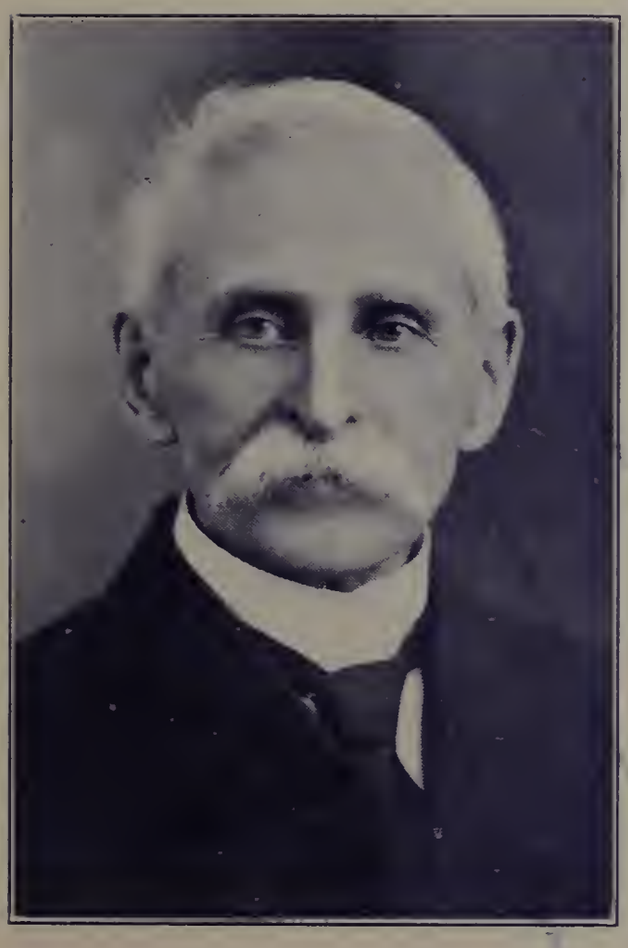
WILLIAM F. ANDERSON
BISHOP OF BOSTON AREA

KENDALL BANCROFT BURGESS
PRESENT PASTOR

CHARLES C. CHAYER
SUPT. ST. JOHNSBURY DISTRICT



ALFRED H. WEBB
1873-1876



FRANK W. LEWIS
1890-1895

WILLIAM E. DOUGLASS
1895-1900

WILLIAM C. JOHNSON
1900-1907

IRVING A. RANNEY
1914-1918

MILO A. TURNER
1918-1926

1886725

OUR PASTORS

PASTORS OF THE EARLY CHURCH
About 1806 to 1812

Phineas Peck

Rutter

Wells

Sampson

Etc.

PASTORS OF THE PRESENT CHURCH
1828 to 1928

(* indicates still living)

1828	Royal Gage	1829
1829	Stephen H. Cutler James Campbell	1830
1830	Elisha J. Scott Horace A. Warner John Smith	1831
1831	John Nayson George F. Crosby Ira A. Swetland	1832
1832	George W. Fairbank Otis F. Curtis Ira A. Swetland	1833
1833	Moses G. Cass George W. Noyes	1834

1834	Nathaniel W. Aspinwall James Dow	1835
1835	Nathaniel W. Aspinwall Ezra Kellogg	1836
1836	Nathan Howe James Dow	1837
1837	Nathan Howe Gary B. Houston William Blake	1838
1838	J. S. J. Gridley	1839
1839	Israel D. Rust	1840
1840	Israel D. Rust H. Hitchcock	1841
1841	Hollis Kendall Joseph Palmer	1842
1842	Hollis Kendall Nathan W. Scott	1843
1843	Alanson T. Gibson	1844
1844	Erastus Pettengill O. S. Morris	1845
1845	Erastus Pettengill	1846
1846	Otis Dunbar	1847
1847	Deming S. Dexter	1849
1849	A. Newton	1850
1850	Henry J. Woolley	1851

1851	James S. Spinney	1853
1853	Dyer Willis Nathan W. Scott	1854
1854	Isaac McAnn	1855
1855	Nathan W. Scott Isaac McAnn	1856
1856	Enos D. Hopkins	1858
1858	Deming S. Dexter	1861
1861	Lewis Hill	1863
1863	Haynes P. Cushing	1866
1866	Church Tabor	1868
1868	George H. Bickford	1869
1869	Martin Van Buren Knox	1870
1870	T. A. Jacobs	1871
1871	J. W. Malcolm	1873
1873	*Alfred H. Webb	1876
1876	John H. Wallace	1878
1878	W. J. Johnson	1879
1879	M. B. Cummings	1880
1880	Abraham M. Wheeler	1882
1882	Sidney S. Brigham	1885
1885	Selden B. Currier	1887

1887	Horace W. Worthen	1890
1890	*Frank W. Lewis	1895
1895	*William E. Douglass	1900
1900	*William C. Johnson	1907
1907	Willard B. Dukeshire	1912
1912	William E. Allen	1913
1913	A. W. Barnlund	1914
1914	*Irving A. Ranney	1918
1918	*Milo A. Turner	1926
1926	*Kendall B. Burgess	19 ?

LIVING PREACHERS
and
WIDOWS OF DECEASED PREACHERS

Mrs. Nettie S. Allen	Barton, Vt.
Mrs. Julia J. Currier	Tarpon Springs, Florida
Rev. and Mrs. W. E. Douglass	Post Mills, Vt.
Mrs. Harriette P. Dukeshire	Enosburg Falls, Vt.
Rev. and Mrs. W. C. Johnson	Derby, Vt.
Rev. Frank W. Lewis	St. Albans Bay, Vt.
Rev. and Mrs. I. A. Ranney	Morrisville, Vt.
Rev. and Mrs. M. A. Turner	Swanton, Vt.
Rev. Alfred H. Webb, 70 E. State St.,	Montpelier, Vt.
Mrs. Celia M. Wallace	24 Averill St., Barre, Vt.

Emerson has said, "An institution is the lengthened shadow of a personality." In a very real and vital sense this is true; and our highest hope for our church is that it may be but the lengthened shadow of the great Nazarene.

But from another viewpoint we find that an institution is a complex unity of the souls of myriads of men who have devoted themselves to working out a grand idea. Each personality that comes in vital contact with an organization thereby enriches the sum total of its experience and enlarges its capacity for achieving worthy ends. A history of our church, therefore, is not complete without touching upon some at least of the major personalities who have served it. Of laymen there are countless numbers who ought to be mentioned if it were possible - and some will be - but of course the dominating personalities have always been the preachers. This is not because the preachers have invariably been stronger and greater men than some of the laymen, but rather because their intimate contact with the whole constituency of the church has served to enlarge their influence.

Our information about our former pastors is not as complete as we would like; but there is sufficient information for the space that we can use.

EARLIEST PREACHERS

Of those who served early Methodism in Barton, we know nothing except the names. Phineas Peck and one Rutter seem to have been pioneers in bringing the Methodist gospel. Wells and Sampson came later; and probably there were others whose memory lingers only in that current of Christian influence they helped to set in motion.

The first to be associated with our present organization seem to have been Hezekiah S. Ramsdell and William Peck, who in September of 1828, while

serving as pastors of the Irasburgh Circuit, gathered together the little flock of Barton Methodists that they might become a church. Of the latter our information is scant. He assisted at Cabot, Irasburgh and Troy, was ordained deacon in 1830, was occasionally appointed to other churches for a time, and then disappeared from Conference record. His superior, Ramsdell, was of that aggressive type naturally linked with the founding of a new institution. In one community, we are told, his fearless preaching brought threats of tar and feathers; but Ramsdell courageously entered the village where preparations for this highly entertaining program had already been made and converted the gang leader, who thereafter became his fast friend. This preacher was born at Chatham, Conn., Dec. 4, 1804, began to work his way through life at ten, was converted at sixteen, began preaching at nineteen, was in Irasburgh at twenty-four, and thereafter returned to his native state where he continued to serve the church in a large way. In addition to pastoral service, he was called upon for frequent temperance lectures and other addresses. At one time he was in the legislature. His death occurred suddenly Oct. 23, 1877.

RAMSDELL and PECK 1828--29

Those early days of frontier preaching demanded not only the highest moral courage, but also a will to endure the most rigorous demands upon physical strength. Ramsdell was for years inactive due to ill health. Stephen H. Cutler, the first regularly appointed pastor to serve our church, was typical of many of Methodism's early pastors who died in what should have been the prime of life. Due partially to the common ignorance of hygienic living, this was accentuated by a loyalty to the Kingdom and sense of the urgency of their mission which brooked no personal considerations. Four years after serving in Barton, at the age of thirty-one,

CUTLER 1829--30

Cutler was called to his heavenly home, leaving a wife and two small children to mourn his loss, but crying with a martyr's fervor, "I have fought a good fight and finished my course."

Denominations meant something a hundred years ago; and Elisha J. Scott, born a Baptist, "became a Methodist by conviction" under the preaching of the famous Wilbur Fiske. Thereafter he served good pulpits, was presiding elder for two terms of four years each, in 1832 was made delegate to General Conference. He lived to the age of sixty-two, though his service was broken by poor health, and when the grim reaper called on January 24, 1866, his answer was, "I am glad, I am glad!"

SCOTT
1830-31

Another record that portrays the loyalty of our Methodist pioneers in spite of physical infirmities is that of Ira A. Swetland, converted and called to the ministry in 1829, serving as assistant at Barton for two years. Time and again ill health compelled him to relinquish his work, but each time he took it up with fresh courage until sixty-two years of age. His eulogist says, "his conference record tells of his indomitable energy of character, his consuming zeal, and the intensity of his love for souls."

SWETLAND
1831--33

Among the strong men to serve at Barton was George W. Fairbank, a man as unstable in early life as Peter and Mark, having been converted at twelve, then "backslid" at twenty; but finally reclaimed, licensed to preach, and given large opportunities in the Kingdom. A year after leaving Barton he became presiding elder of the Vermont District at the age of thirty-four, then moved to Illinois where among other appointments he was again presiding elder for two terms. Of him it is

FAIRBANK
1832--33

written, "a man of strong physical and mental power, and all his intellectual faculties evenly balanced."

When George W. Noyes left Barton he was granted location that he might earn money to aid his parents. Humorous, as well as tragic, is the account of his final end. "But before the Conference had closed its session, and while on his way to an appointment, in crossing a bridge, his horse took fright, and precipitated him into the river, where he immediately drowned, on sabbath, the 10th day of August, 1834. Thus, by a mysterious and melancholy providence, were the prospects of his afflicted parents blighted, while the church has lost a bright example and faithful minister."

NOYES
1833--4

Moses G. Cass was pastor, together with Noyes, when the first brick church was built. We know of him only that he returned in 1835 to preach the funeral sermon over the remains of Mrs. Samuel Chamberlin, who may have been the first of our charter members to enter the life beyond.

CASS
1833-4

Occasionally, in spite of hardships, a man lived to enjoy a term of service rarely equalled today. Such a man was Nathaniel W. Aspinwall, long remembered by the Barton people. Forty-one years he was an effective preacher, a good pastorand a good man, "possessing a deeply sympathetic nature, and a tender heart easily moved." When he died in Chicago, aged seventy-two, he was "the oldest member both in years and term of labor in the Vermont Conference."

ASPINWALL
1834-36

Of Nathan Howe we know nothing but that he was in Barton two years, and at some time baptized Erastus Pettengill, who later ministered in Barton. The latter was "a good man, a sound preacher, a faithful

HOWE
1836-7

minister. He was successful in his work, much loved by those with whom he labored, an affectionate husband and kind father, true and sympathizing friend, possessing a cheerful and genial spirit. Patience and meekness were leading traits in his character, and perhaps few Christians, or Christian ministers, have less defects and possess more excellences."

PETTENGILL
1844--1846

Gary B. Houston was only an assistant on the Barton Circuit, but one gets a picture of the sort of man he was by his activities after failing health compelled him to retire in 1846. Securing a home in Hardwick, "he passed the remainder of his days, not in idle waiting, but calling the people of his neighborhood together, preaching to them the word of life as health and strength would permit, organizing a Sunday School, holding class and prayer meetings."

HOUSTON
1837-38

Sometimes such few words as we possess tell a lot about a man. Israel D. Rust served Barton for two years, and it is unfortunate that we can write no more than that during his pastorate the first parsonage was built, "he overseeing the work and aiding with his own hands."

RUST
1839--41

Three times Nathan W. Scott came to Barton; twice as assistant and once in charge. Following his retirement, he resided at Glover, where he was long remembered. His brother said, "he has attended more funerals and solemnized more marriages than any other clergyman in the place. And this not by base self-seeking on his part, but from sheer love and respect and confidence, the people <u>would have it so</u>, even in his old age."

SCOTT
1842--3
1853--4
1855--6

Another pastor who served more than once in Barton was Deming S. Dexter, who achieved that large measure of popularity consonant with being the first pastor to serve our church for a total period of five years. Dexter's health was poor throughout his whole career, and his later years were filled with great suffering. But, said he, "It is more than forty years since I gave my heart to God, and the best of all is now in pain and sickness." They said of him, "he was a good preacher, and a very successful pastor, winning the hearts and confidence of the people everywhere.

DEXTER
1847--49
1858--61

James S. Spinney is also among the list of those long remembered by the Barton people. Rev. L. Olin Sherburne in his history of the Vermont Conference, writes of Spinney: "A very modest, retiring man he was, but bold as a lion when occasion required, and unique in many ways. His physical form was unlike that of any other member of the Conference. His ruddy complexion, heavy hair, and shaggy eyebrows, his peculiar tone of voice, his moderation in movement, all combined to make him a marked man. But he was deeply intelligent in church affairs, and in matters theological he was much at home. His library was far more elaborate than that of most men. But to know him best one must know him on the spiritual side. To hear him talk with his Lord was worth while. The writer has never known one who lived more easily and naturally in the spiritual atmosphere than did he. . . He was in the world but not of the world." Two of Spinney's quaint sayings were long quoted. Once, in preaching on good literature, he spoke of one of the papers in his community, "And last of all comes 'The Trumpet' that blows all hell away, and leaves the poor devil houseless and homeless, a piece of injustice that ought not to be tolerated by any community under heaven." Again, while addressing the

SPINNEY
1851-53

Conference, referring to a situation with which all were familiar, he declared, "I would just as soon be caught with my neighbor's sheep upon my back as to be heard saying anything against my pastor." An associate declared of him, "I never heard a murmur from his lips, or knew a Church to run down under his ministry."

McANN
1854-56

"I don't think I ever heard any man who was invariably so interesting and instructive as he," is the recollection of F. W. Lewis with regard to Isaac McAnn, everywhere remembered as "a most eloquent preacher" with a fine brogue brought over from Ireland that was "good to listen to." His illustrative preaching was attractive to both old and young. In the course of his "thoroughly evangelical and soul winning" ministry, he "added many to the church. He was fearless and outspoken against all forms of wickedness and especially against intemperance and its attendant evils. He was always interesting, whether in the pulpit, social circle or the family." He delighted to tell of his own conversion "as having occurred in an old, dilapidated fulling mill, whither he had gone with his burdened, sin-sick soul to pray for pardon and peace, and he related how the old mill became transformed into a place of light and peace, as no fuller on earth could produce." Already an experienced local preacher when he came to the States, he advanced rapidly to the largest pulpits of the Conference and served one term as presiding elder of the St. Johnsbury District, during which term he encouraged Webb to come to Barton.

HILL
1861-3

Lewis Hill was one of those faithful men, not notable in any one particular, but so thoroughly devoted to their task that they can be relied upon to bring forth fruit meet for the Kingdom. During forty years of ministry, he filled many of the more prominent

pulpits: and even though his Barton pastorate was during the early and troubled days of the Civil War, our membership increased from eighty-two to ninety-two. Upon retiring in 1878, he spent the last year of his life with a daughter in Barton, Mrs. Alonzo F. McNeal, and passed from our midst on June 20, 1879. One of the windows of our church fittingly preserves his memory.

CUSHING
1863-66

One of the most striking personalities to serve our church was Haynes Porter Cushing. "Those who knew him at any period of his life," wrote J. E. Farrow, "could perceive that nature had been lavish in her gifts to him." A. H. Webb speaks of him as "the finest looking man in the Conference; six feet tall, with white hair." Born in Burke in 1816, he left home early with the parental blessing and fifty cents in his pocket to seek an education. Making his way by hard labor through Lyndon Academy and Newbury Seminary, he thereafter taught thirty terms in district schools while still in his teens, and for a time in the Seminary. "As a preacher, he stood in the front rank, and was always in demand. Before he had been in the Conference ten years, six of the best charges within its bounds requested his appointment." On the platform he was popular, as a temperance lecturer he could draw a crowd any time. "He had a fine presence, a pleasing voice, an approving manner, and a ready wit. . . He was often very eloquent, never dull or uninteresting. Many will ever remember his venerable form, his cheerful countenance, kind words, eloquent, heart-felt prayers, and powerful pleadings. . . He was a whole-souled man, fitted for any society, and almost any position." He served the more important charges, was presiding elder for a term, represented Barton in the legislature during Civil War days (one of the most influential members of that body), was chaplain of the House in 1857 and again in 1878, and rendered large service both as patriot and loyal

servant of the Kingdom. One of his last sayings was, "I thank God I have been a minister of the Gospel."

TABOR
1866-68

The next pastor, Church Tabor, was also a strong leader who stimulated a much needed revival of religious interest after the Civil War. He was born in South Hero in 1835 and died while serving the Waits River Circuit in 1896. Always he served good pulpits until his retirement, when he continued to supply smaller places; and for one term he was presiding elder.

BICKFORD
1868--69

George H. Bickford, whose memory is perpetuated by one of our auditorium windows, is remembered as "one of the rarest and most devout of men," the first of our pastors to die while actually serving in Barton. Illness came during his first year here; but during the last year of trial he gave forth a radiance of Christian experience that was long a benediction. A few weeks before death came, he was asked how he felt at the prospect of leaving work and family. "It has been a terrible struggle," he replied, "but it is all right now. Grace has enabled me to triumph." Two or three weeks later he declared, "I have had recently the richest experiences of my life. O what precious communion I have had with Christ! Should God spare me, I will be a better man for this." On the night previous to his departure, he was filled with rapturous joy. To his wife, watching at his side, he exclaimed, "O, Abby, I am so happy! What is this? Is it death? I never thought it could be so happy!" On the last day, when an aged Christian began to repeat the verse, "On Jordan's stormy banks I stand," he interrupted, "O, no, it is not stormy now. I have got past all that. I am almost over the river." When in response to his question, he was told that his pulse had stopped beating, he responded, "O,

I'm so glad! I shall soon be at rest." Then, folding his hands across his breast, he said, "Glory be to the Father, and to the Son, and to the Holy Ghost." Then, after kissing his wife, he fell asleep on the evening of July 10, 1869. Mrs. Bickford moved to Montpelier but returned seventeen years later to become the second wife of one of our most prominent members, Joseph Owen, Jr.

KNOX
1869--70

To Martin Van Buren Knox, who finished the year after the death of Brother Bickford, we are indebted for the renewing of our church records, the old ones having disappeared, perhaps due to the confusion of death. Knox went west after leaving Barton, then returned to the New Hampshire Conference. He married the daughter of Lewis Hill, former pastor at Barton.

WEBB
1873--76

The oldest of our former pastors now living is Alfred H. Webb, an Englishman who was educated at New Kingswood, John Wesley's school for sons of Methodist ministers. His father was prominent in English Methodism; but when the son entered the ministry, a Macedonian call carried him to Nova Scotia. "At that time," he says, "I'd go anywhere." Cupid gave him the next call; for after two years of circuit riding he found in Lizzie Sutcliffe, daughter of his district superintendent, "a pretty good looking girl." The rules of that Conference forbidding marriage until after four years of service, Webb appealed to Isaac McAnn, then presiding elder in Vermont, who wrote back, "I'd rather have you married than single," offering him the appointment to Barton. The arrival of the newlyweds in June, 1873, was unforgettable. A fog in the Miramachi River had so delayed them that people who had been meeting trains to bid them welcome had concluded they were not coming; hence nobody greeted them to this new country; and the non-arrival of

baggage helped to settle upon them a cloud of gloom, which even the warm welcome at the store of I. K. Drew did not wholly dispel. Homesick, they walked around until they came to the schoolhouse where A. R. Wakeman now lives, and there indulged in a good cry. "I'm not going to stay here," he declared; but his wife responded, "Come on and let's look at things anyway." And when they got acquainted and accustomed themselves to strange surroundings, hope, courage and enthusiasm revived. Friends met them half way, a new parsonage was built for them; and after two years of hard labor results began to show in a revival of spiritual life in the church and a generous addition of new members. After leaving Barton, Orleans (then Barton Landing) claimed them for two years; South Royalton for two years; Woodstock for three. Twice they served at Northfield, a total of nine years. Twice Mr. Webb was at Brattleboro for a total of seven years. Four years at Montpelier, eight at Bradford, four at Fairlee and North Thetford, and four at Fairfax rounded out a long period of service. In February, 1894, the first Mrs. Webb died at St. Johnsbury. She "was a woman of more than ordinary ability, and was a great help to the pastor in his labors." In April, 1895, he married Miss Mary Barry, at that time assistant principal at Bellows Falls high school. Since 1922, Brother Webb has been retired, living at 70 East State St., Montpelier. We regret that on Monday, Sept. 10 of this year, he was compelled to go to Deaconess Hospital for observation and a possible operation; and therefore is disappointed in his intention to be with us in our Centennial.

"I'd rather be a Methodist minister than anything else," Mr. Webb told the writer in a recent interview. "The church is coming into its own again," he continued, "because people are becoming dissatisfied. Amusements and riches are not bringing sufficient satisfaction." Again he said, "I think modern ideas of religion are about right -

God in us and expressing himself through service. People don't care for a religion that isn't helpful."

J. H. Wallace followed Webb to Barton for two years, after which bronchial trouble forced him to give up preaching, and he bought an interest in the depot store, which he sold two years later to the son of Nathan Scott, formerly pastor here. After another try at preaching, however, he became a travelling salesman. Later, however, he served Richford and Morrisville as pastor; and thereafter lived in Richford while retired. His death came in April, 1920. Mrs. Celia M. Wallace, his widow, now lives at 24 Averill St., Barre.

WALLACE
1876-78

Abraham Merrill Wheeler was educated at Tilton Seminary and Wesleyan University. from which he re- the degree of A. M. in 1854. He also studied at the Methodist General Biblical Institute at Concord, N. H., which later became the School of Theology of Boston University. For a long time he was principal of Wesleyan Seminary in Springfield, Vt.; then superintendent of the Methodist School at Urbana, Ill.; and again principal of Springfield Wesleyan Seminary. At the age of forty-four he began to serve in the pastorate, continuing until retirement in 1887, and holding a number of the larger pulpits. He was born in Salem, Mass., May 13, 1824, and died in Methuen, Mass., March 19, 1911.

WHEELER
1880-82

Sidney S. Brigham was the first of two Civil War veterans who came successively to Barton. He enlisted in the war as a private and returned a captain. His ministry began in 1871 at St. Johnsbury Center, and he served successively in East Burke and Kirby, Sheffield and Wheelock, Albany, Barton, Hardwick, Highgate, Alburgh and Alburgh Springs, Fairfax, Underhill. The type of ministry

BRIGHAM
1882-85

for which Brother Brigham stood is best exemplified by his advice to W. M. Sterling, who married the daughter of Isaac K. Drew while preaching in Newport, and afterward attained prominence in Maine and California. Sterling claimed that he was indebted to Brigham more than to any other man for teaching him how to preach. Brigham's advice was, "Hold up Jesus Christ."

The second of those Civil War veterans was Selden B. Currier, a man of wonderful physical endurance and still more wonderful courage and iron determination. "In early life he was converted, and feeling that he was called of God to preach, he immediately began preparation for the Christian ministry." The school selected was Newbury Seminary; but before graduation, "the stirring events of the civil war fired his patriotism, and August 21, 1861, he enlisted for three years in Company B of the Fourth Regiment of Vermont Volunteers." His war experiences included a trip to Libby Prison; and throughout his life he carried "in his person one of those rebel missiles that were hurled at the loyal men who were fighting to save the country during the days of the rebellion." It was during his ministry in Barton that our new church was built, and A. B. Blake pays him high tribute: "Suffice it to say that doubtless there was not another man in the Vermont Conference that could have raised so large a sum of money in the same length of time and carried the enterprise through with so little friction as he did." What he did in Barton, he also did in other places; and one story tells of his crawling about almost on hands and knees to superintend a church building enterprise, at a time when he was physically unable to walk. L. O. Sherbu[illegible] "While absolutely helpless with temporary paralysis occasioned by wounds received in the army, he made the journey from Vermont to Florida on a bed. While most men would be sitting qui-

CURRIER
1885-87

etly in the house he would go on crutches or perhaps superintend the training of a young horse. He was a man of strong convictions. He was no agnostic and no pessimist. His convictions were strong enough to make him a power when he preached or prayed. People were persuaded that he himself believed what entered into his preaching and prayers." Twice he was chaplain of the House, in 1880 and 1896. Upon retirement in 1891, he moved to Tarpon Springs, Florida, where he died Jan. 13, 1910. His wife, Julia J. Currier, still survives him at the same place.

WORTHEN
1887-90

Horace W. Worthen has been spoken of as "one of the great men of the Conference. L. O. Sherburne writes that he "was not cast in any ordinary mold. Everything about him was extraordinary - large of stature, rugged in feature, and blessed with a mind both observant and penetrating. Placed in a crowd, he was easily recognized, and when brought into close relationship, few men displayed more marked individuality." Educated at Bradford Academy and Newbury Seminary (with which he was one time instructor in mathematics), he later graduated from the medical department of the University of Vermont in 1886, and was granted the honorary degree of D. D. in 1891. He supplemented this formal education by extensive reading and travel in Europe and the Holy Land. George Blake wrote of him enthusiastically as "probably the most learned and versatile preacher in the Vermont Conference." He held many of the larger charges, was presiding elder for a term, and in 1872 was delegated to General Conference. While in Barton, as elsewhere, he was frequently called upon to deliver lectures, and generously contributed from this extra remuneration to assist in the local church work.

The first man to serve for five consecutive years in Barton, and the second of our former pas-

tors now living, is Frank W. Lewis. Born in Middlesex, he was educated in both public and private schools in Vermont and Massachusetts, and in Boston University. Various pursuits occupied his early life, such as farming, clerking, accounting and teaching. In 1878, he entered the Methodist ministry, and the next year married Ella F. Whitney of Granville, who continued with him in the ministry until her death April 6, 1927. For ten years, Brother Lewis was statistician of the Conference, its secretary for two terms totalling fifteen years, a delegate once to General Conference, and twice chaplain of the House of Representatives. For some years he has been treasurer of Montpelier Seminary. Among his later charges were Bradford, Bellows Falls, Brattleboro and St. Albans, and for six years he was superintendent of the St. Johnsbury District. During his Barton pastorate, terminated only because of the five-year limit, many were received into membership, the benevolent giving rose steadily, the Epworth League was organized, and the Annual Conference was entertained. Brother Lewis found time during his active life to achieve a degree of proficiency at tennis and chess; but these hobbies were never allowed to interfere with his work for the Kingdom, which everywhere prospered under his care. Since 1919, he has been theoretically retired, but his demand for some sort of useful activity has kept him supplying churches most of the time since. He is now supplying the pulpit and living at St. Albans Bay.

LEWIS
1890-95

William E. Douglass was born, reared and educated in Vermont. For a time he worked in the Y. M. C. A., then received a preacher's license from presiding elder A. L. Cooper, one of the fathers of the Conference, and after supplying the church at South Reading and Felchville for three years became a member of the Conference in 1886.

DOUGLASS
1895-1900

After that he served three years at Stowe, three at Morrisville and Elmore, three at Waitsfield and Fayston, five at Barton, four at Windsor, three at Rochester, five at Richford, three at Waterbury, three at Enosburg Falls, three years more at Windsor; and while nominally retired in 1923, he has continued to preach, now serving as pastor of the Congregational Church at Post Mills, Vt.

JOHNSON
1900-07

William Curtis Johnson was born in Bradford, April 4, 1848. To his mother, a successful teacher in New York State for many years, he gives chief credit for early instruction. His father was a local preacher, at one time associated with Laban and Joseph Clark, of circuit-riding fame. Brother Johnson continued studies in Bradford schools, and prepared for college at Northfield. Business disasters made it necessary to give up college, and for a time he was in business at Orleans. However, he kept up theological studies by correspondence, and on moving to Derby was assisted by the pastor, Rev. H. E. Howard, and given an opportunity to preach. In 1889, he joined the Conference, and since then served five years at Irasburgh, five years at Lyndon and Lyndonville, one year at Newbury and West Newbury; seven years at Barton, four years at Waterbury, a year at West Berlin, five years at Windsor. In 1917, he retired, although he has frequently since that time been called upon to preach. He continues now to live at Derby. Referring to his service in Barton, A. B. Blake writes, "The length of his stay indicates the esteem in which he was held by the Barton people."

DUKESHIRE
1907-1912

Called upon to support a family consisting of his mother and five younger children at the age of thirteen, when his father died, Willard Baker Dukeshire worked in the lumber camps of Nova Scotia until he was twenty-one, at which age he was

unable to read and write. "Under the urge of a mighty conviction," however, he entered Kents Hill Seminary in 1883 and graduated from Wesleyan University nine years later. His ministry was in Brunswick, Farmington and Orono, Maine; and in Montpelier, Barton and Enosburg Falls, Vt. For six years he was superintendent of the St. Albans District. John W. Hatch wrote of him: "Five of his seven pastorates were in educational centers and at none of them did he fail to leave a permanent impression of his ability, goodness and sincerity with the college men and women and the day laborers alike. A. H. Webb pays him high tribute in saying, "He was thinking of somebody else all the time." A. B. Blake wrote, "He was a man deeply religious and much beloved by his church and people in general." Again, Dr. Hatch declared, "Those of us whose privilege it was to know him intimately were often made to feel that we were in the presence of a very unusual man. Caprice, insincerity, and self-seeking were impossible to him." Brother Dukeshire was born at Northfield, Nova Scotia, October 6, 1852 and died at Enosburg Falls June 12, 1921. In 1896 he married Harriette Ponnell of Brunswick, Maine, who still survives him, living at Enosburg Falls.

ALLEN
1912-13

William E. Allen came to Barton in 1912 and remained until his death on July 6, 1913, the second of Barton's pastors to die "in the harness." "His ancestry was Scotch, and he inherited some of the valuable traits of that race, including caution, shrewdness of judgment, reverence for the Bible, and their religious spirit." Converted in his native town, Grand Isle, in 1877, he became class leader and steward in 1884, was licensed to preach in 1885, after some preaching in Grand Isle and Wolcott, he joined the Conference in 1889. In twenty-five years of ministry, he served but five charges: three years at Wolcott, eight years at Chelsea, two terms totalling eleven years at Crafts-

bury, two years at Ludlow and something over a year at Barton before his death; and this fact speaks highly of his ability. On July 21, 1891, he married Miss Nettie Spaulding of Morrisville, who continues to live with us in Barton since his death.

RANNEY
1914--18

Irving Alonzo Ranney spent four years of effective service in Barton. His modesty makes it difficult to get much information about his early life. He was born in Sheffield, where he spent his early life, and received his education at Lyndon Institute, Johnson Normal School, and the International Christian Bible College. For several years he taught in the public schools before entering the ministry. Then he spent two years at Westfield and Troy, two years at Waits River and West Topsham, three years at Johnson and Waterville, two years at Cabot, four years at Barton, three years at Hardwick and Woodbury, one year at Hardwick alone, six years at Enosburg Falls; and in 1928 he began his work at Morrisville and Elmore, where he continues to labor. There are many good things that have been said of Brother Ranney's ministry in Barton, and he has many friends who expect to be happy in greeting him on this Centennial occasion.

TURNER
1918--26

Following him came Milo A. Turner, to serve the longest period of any Methodist minister in Barton, and so to mingle his life with the people of Barton that he can never be forgotten as long as the church continues. He is a product of the Vermont hills and Vermont ancestors, born in the town of Weston in the heart of the Green Mountains, August 21, 1878. His earliest education was received in the little red schoolhouse adjoining his father's farm, and later he attended the village school, walking each morning and night and working on the farm after school hours. At the age of twenty he left home to attend Montpelier Seminary, graduating

in 1902. In 1905. he married Mabel A. Ramsey of Bellows Falls, another native Vermonter and graduate of Montpelier Seminary. His first sermon was at Bondville, and his first charge at Coventry, where he received the magnificent salary of $300, increased on the occasion of his marriage to $350. Needless to say, Brother Turner did some cobbling and other "worldly" work in those days to help cover the expenses. In 1905, he joined the Conference, was ordained deacon and received into full connection in 1907, and ordained elder in 1909. He served Newbury and West Newbury two years, East Burke three years, Franklin seven years, Barton eight years; and he began his work at Swanton in 1926, where the church work is in gratifying condition, with extensive repairs and remodelling taking place on the church edifice.

BURGESS
1926--?

The present pastor, Kendall Bancroft Burgess, was born in Taunton, Mass., December 25, 1897, spent twelve years of his early life in Illinois, graduated from high school in Worcester, Mass., attended Bates College two years, and received B. S. degree from Boston University in 1923 and S. T. B. from the same institution in 1928. He began his ministry supplying the pulpit at Oxford and Welchville, Maine, until the war fever led him into the army for a brief service. In 1920, he married Mary A. Kilburn of Worcester, who attended Boston University with him until her graduation in 1924. While in school, he served Methodist Churches at West Medway and East Douglass, Mass., joined the Vermont Conference in 1924 and preached two years at Albany and South Albany, coming to Barton in 1926. The Barton church permitted him to spend a half-year in taking work at Boston University to complete the requirements for the S. T. B. degree, Mrs. Burgess supplying the pulpit when he could not be present.

SAINTS OF OUR CHURCH

Thus far in writing this book we have been on fairly safe ground. Few of our facts can be challenged, and the preachers more significant in our church have been given fairly adequate mention. Now we venture a few pages more liable to criticism, not so much for what they contain as for what they omit. From nearly a thousand people who have been members of our church, a full quarter of whom have been exceedingly faithful, in addition to many who have stood in the "court of the Gentiles," giving liberally of substance and personality though not taking the pledge of membership, - from this large number it is no easy task to pick a few for special mention; for each selection involves the omission of many others equally worthy in the sight of God. Therefore, we make no claim that those here mentioned are more than a few of those deserving "honorable mention." Largely due to chance, we are in possession of information regarding these few, while information about others is not at hand and the limitations of time prevent the securing of it. It would be a worthy task for someone to collect these facts together from their many sources. In the meantime, let these few stand as representatives of that larger number who have given their all to the work of the Kingdom.

The first name associated with the history of Barton Methodism is that of Asa Kimball, at whose home the first religious meeting in our town was held. He shared with Colonel William Barton the honor of being first to clear land and raise wheat here, in the year 1795. In 1797, he built a grist mill, a saw mill next year, a larger grist mill in 1809, kept tavern until 1816, then moved to New York State and is reported to have died a few years later in Ohio.

ASA KIMBALL

Unless the record reporting the death of the above in Ohio is incorrect, it is probably a second

Asa Kimball whose name, together with that of his wife, is honored with one of our memorial windows. Of him we know nothing except that he was chairman of the committee which built our first church. Whether related to the first Kimball or not, we do not know.

ASA KIMBALL (Second ?)

Another early settler was Joseph Owen, youngest son of deputy-governor Daniel Owen of Rhode Island, who first saw Barton in 1798, and settled here with Col. Ellis Cobb in June, 1803. It is interesting (and not greatly to his discredit in the pioneer days) that one of his first acts was to build a whiskey still. He purchased land in the west and southwest part of the village, the present parsonage and church sites being part of it; and he gave the lot on which the church now stands. With others, he went to Long Pond in June, 1810, to turn the water northward. "The result of that day's work was more than satisfactory. Mr. Owen returned to find his meadow stripped of standing timber, covered with sand and great piles of timber and debris which remained in part till after his death." However, the land was reclaimed and fortune (born of hard labor) smiled upon him. He and his wife, Esther, are honored by a memorial window.

JOSEPH OWEN, Sr.

His son, Daniel, born in the village in February, 1805, was five years old and in school when teacher and children were startled by "What seemed the sound of cannon and the roar of a deluge." The remarkable sight of a whole swamp being carried off, trees standing erect, remained with him to his death on January 12, 1892. He married Sarah Barnard in 1836 and had nine children of whom Milo, recently deceased father of Oscar and Harry Owen was one. "Mr. Owen was a very industrious and thrifty man; he was a good neighbor, long a member of the Method-

DANIEL OWEN

ist church, and always a respected citizen."

JOSEPH OWEN, Jr.

Joseph Owen, Jr., was another son of the first Joseph Owen, born in Glover in 1818 and dying in Barton April 23, 1900 at the advanced age of 82 years. Educated in Glover and Brownington Academy, he taught in Westfield, Barton and Sutton and clerked in the latter place, afterwards settling on his father's farm. "Possessed of unusual energy and physical endurance, he cleared land, developed and sold farms and lots, and was financially successful." As a citizen he was highly respected, serving in numerous town offices. For fifty-seven years he was a member of the Methodist church, most of the time in official capacity, and for long a faithful instructor in the Sunday school. Ever a generous benefactor of the church, he contributed the first thousand dollars toward the present church edifice and served as chairman of the building committee. In 1848, he married Diana Shaw of Sutton, who died in 1884. In 1886 he married Mrs. Abbie B. Giffen Bickford, widow of former pastor George Bickford.

ABBOTT, DAVID

David Abbott, a Revolutionary soldier, came with his wife Sarah from Parsonsville, Maine to Sheffield, Vt. in the winter of 1795-6, made maple sugar there in the spring and afterwards moved to Barton. One incident of his life illustrates the hardships of our early settlers. In October, 1798, he went to Greensboro for the only doctor in the County; and having sent the doctor ahead with his lantern on horseback, he followed on foot.through the twelve miles of mud and snow. Finding some burning log heaps he sat down to rest, fell asleep, and nearly perished. However, he survived and continued in Barton till his death on March 8, 1847, at the age of 81. His wife had died at the age of 53, in 1816.

But one son was born of this union, David S. Abbott, though there were several daughters. He was the first male child born in Barton, October 6, 1798. One interesting thing related of him is his freighting of the bell from the Revere works in Boston for our first church; and it is reported that he took a prominent part in the building of that church. Both Mr. and Mrs. David Abbott and David S. Abbott are honored with memorial windows.

DAVID S. ABBOTT

Among the charter members of our present church when organized in 1828 were Mr. and Mrs. Samuel Chamberlin, whose names are also perpetuated by a memorial window. He was the first class leader, continuing in that capacity most of his long life, as well as holding about every other office in the church. Mrs. Candace (Butler) Chamberlin went to her reward in 1835, but he continued to inspire the church until June 28, 1878, aged 87, at which time George Blake wrote: "Mr. Chamberlin has resided permanently in this village for the last sixty years, and was long identified with its business enterprises. While chiefly engaged in mercantile pursuits, he did much other business, and was a stirring man in his younger days. . . Mr. Chamberlin was long an exemplary member of the Methodist church, and even in his declining years was a 'pillar' of strength and wisdom."

SAMUEL CHAMBERLIN

Two other charter members lived to a good age, Gilbert and Rebecca (Pollard) Ellis, the latter departing this life in July, 1872, and the former continuing until June, 1878. Mr. Ellis was born in Claremont, N. H., in 1785, became a saddler, setting up business in Barre, marrying, and moving to Barton in 1823. George Blake wrote: "During his life-time he held various offices of

GILBERT ELLIS

trust in town, and in every capacity he was scrupulously honest and faithful. He was an excellent neighbor, an exemplary Christian, a noble man. His last few years have been filled with infirmities, but he has peacefully gone to his rest."

Prominent in our church life during the sixties and seventies were Isaac K. Drew and family, who were converted under J. S. Spinney (1851-53). Brother Drew and George Blake sponsored the building of a new parsonage for A. H. Webb, the present parsonage. One daughter married Rev. William Sterling, one time pastor of Newport, afterwards prominent in Maine and California Methodism. The Drews moved to Maine in 1878 to be with their daughter.

ISAAC K. DREW

One of the strongest lay Methodists in this section was George H. Blake, for twenty years editor of the Monitor. He was born in Sutton April 27, 1836, cared for the family for three years when fourteen, while his father sought gold in California with fair success. Then the boy picked up the millwright's trade, was educated by spells at Newbury Academy, Orleans Liberal Institute and other schools, and at seventeen began to teach. The Civil War broke into his plans for college; he entered as lieutenant and came back as captain with an honored record. Many honors came to him both in town and state affairs. He joined our church on Oct. 17, 1875, and was "ever an earnest worker in the cause of religion. For many years he served as superintendent of the Sunday school. He had the interests of the town at heart." Among his good deeds was the giving of the parsonage lot to the church. In his honor a photograph was placed in the church vestry in 1899, shortly after his death on February 26, 1898.

GEORGE H. BLAKE

His wife, Frances, survived him but a year,

until June 22, 1899. She was "a lady of rare intelligence and was deeply interested in every good word and work. . . For years she sang in the choir, was a teacher in the Sunday school, always present and active in the prayer-meeting and made the most of every opportunity."

ALBERT B. BLAKE

The only minister from the ranks of Barton Methodism was Albert Bertrand Blake, brother of George H. Blake and father of Dr. John M. Blake, physician in Barton. He was born in St. Johnsbury on March 22, 1842, afterward coming to Barton and engaging in the grist mill business. Feeling the call to preach, he sacrificed his successful business "to go into a new and difficult field of labor." For two years he was at Derby; two years at Holland and Morgan; three years at Irasburg; three years at Craftsbury; three years at Hardwick; one year at Randolph; one year at Marshfield; three years at Essex and Jericho; two years at Fairfax; two years at Highgate; one year at Sheffield and Wheelock. In 1905, on account of his wife's ill health, he retired and returned to Barton, where Mrs. Blake died in 1914. On Nov. 10, 1915, he married Lucy A. Annis, who after his death on April 28, 1921, married Joseph Higginbottom and now lives in Boston. "During his residence in Barton he continued to show his interest in the church he so much loved, by his kind attentions and helpful words to those who were sick or in trouble; and many a heart has been warmed by his poems of love and good cheer. He was interested in all of the church activities, and attended the regular services as long as his health permitted. He was a teacher in the Sunday school for many years."

JOSEPH N. WEBSTER

The name of Joseph N. Webster is found frequently on our church records, for he served the church in many capacities. Born in 1838, he came to town when

twenty-one. In 1862 he enlisted; and after the war learned photography, in which business he continued for fifteen years until he had developed an insurance business which took his whole time. He joined the church in 1888, becoming a most faithful member, and leaving a legacy of nearly $8000. The esteem in which he was held by the society is well expressed in resolutions sent him during his illness in 1920: "he was a man of sterling qualities, deeply mindful of the trust reposed in him, that his long life abounded in kindly deeds and Christian acts, and that our association with him has been a privilege not soon to be forgotten." His death came on December 31, 1920.

On July 7, 1890, Mr. Webster had married Luvia Goodnow, who "for over fifty years was a most conscientious and successful teacher in both the day and Sunday school. . . A member of the Methodist church, she was a regular attendant at all its services and an active worker in all its departments. . . She gave much of her time and strength in doing for others."

The brother of Joseph Webster was Pliny L. Webster, who was equally faithful in the work of the Kingdom. Born in Irasburg, May 19, 1850, he was educated in the school there, and continued afterward to improve every opportunity "for the things that make for true scholarship and culture." He worked for a brother in the printing business, and later for G. H. Blake on the Monitor, until during the last twenty years of his life he was associated with Joseph in the insurance business. Both he and his wife, Ellen (Chamberlin), joined the church on April 1, 1888, both to become active and loyal members. At the time of his death, March 20, 1915, he was treasurer and recording steward, having previously held many other offices. He was "in every sense of the word, a kind friend, and a good neighbor."

PLINY L. WEBSTER

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